

ESSAYS

*Towards the true Understanding*

OF THE  
SPIRITUAL SENSE  
OF THE

HISTORY

OF

JACOB

AND

ESAU.

By

LEWIS

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[Post Scriptum]

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(Printed in London)



T H E  
P R E F A C E.

**I**F my Thoughts (which I now present unto the World) should not agree with any of my Readers; yet, such will have no Cause to say that I lead any out of the right Way to Heaven and true Happiness; because I exhort all Men and Women even Saints as well as Sinners to keep in the Valley of Humility, and to walk humbly with or before the Lord. And as for History of JACOB and ESAU, I believe it to be so exactly true, that I do not alter one Letter thereof, but only set forth it's spiritual Sense and Meaning; for since the Scripture saith *the Letter killeth, but the Spirit quickneth*: If a Man only understand the historical Part of any Text of Scripture, especially this of JACOB and ESAU, and not the spiritual Sense and Meaning

*The P R E F A C E.*

thereof he doth not rightly understand the same.

And I likewise exhort all Men to have no hope nor trust in their own Strength and Power, but to depend on the Love and Mercy of God in Jesus Christ, for he is Mediator between God and Man : Therefore, it's he alone that must reconcile us unto God, by changing the Heart and Mind of a Sinner so far as to forsake the Evil of his Way, and to turn his Will and Desire to God again, and likewise to heal him of all those spiritual Infirmities which our Father *Adam* and himself hath brought upon him ; and when by the Grace of God and his Holy Spirit a Man's Soul is purified and made fit for the Kingdom of Heaven, he must by Faith from time to time obtain such Supplies of spiritual Power from the Son of God as will enable him to continue his faithful Soldier and Servant to his Life's end. As for myself I am a Member of the Established Church, who has no Party Zeal, but delights to see People of every Persuasion take up their Cross and fight manfully under Christ's Banner against the World the



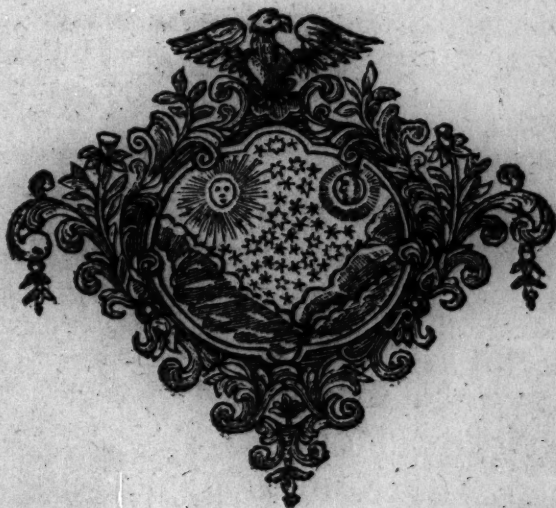
*The P R E F A C E.*

the Flesh and the Devil so as to conquer and over-come. For my desire is this, that the Children of Men may be happy and the Kingdom of our Lord Jesus Christ great yea exceeding great ; for so wisheth and so prays, dear Christian Reader,

*Your real Friend,*

*And humble Servant,*

JOHN SPANAUGLE.



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The first of these is the fact that the  
 first of the two is a very small one, and  
 the second is a very large one. The first  
 is a very small one, and the second is a  
 very large one. The first is a very small  
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And since both Scripture and Reason agree in this, that no Man has a Right to demand any Thing as his own at the Hand of God, but must receive all Blessings as Acts of Mercy ; no Man, by being born of righteous Parents, can claim any Right or Title to an Inheritance in the Kingdom of Heaven, nor any other spiritual Blessing. Therefore St. Paul saith, *neither because they are the Seed of Abraham, are they all Children, but in Isaac shall thy Seed be called*, that is, they which are the Children of the Flesh, these are not the Children of God, but the Children of the Promise are counted for the Seed. Now every Man of the meanest Capacity knows, that all are by Nature Children of the Flesh, so that it's by the second spiritual Birth we must become Children of the Promise ; for when our Father *Adam* had by the Fall, lost ( or as it were ) sold his Birthright for the forbidden Fruit, it could not be regained but by the second Birth. And this the History of *ESAU* and *JACOB* hath rightly set forth ; for it's plain from Scripture, that *ESAU* who representeth the first *Adam*, did as he had done, sold his Birthright for a Trifle, even for Pottage of Lentiles, which was of no more value than the forbidden Fruit ; and since, that when *Adam* lost his Birthright, it fell to the second Birth, as *ESAU*'s did ; they rightly agree or represent each other.

And because the first *Adam*, by turning his Will and Desire away from God, died to the Kingdom of Heaven ; the last *Adam* was made a quickening Spirit, to quicken the first *Adam* and his Children ; for whosoever is not quickened by him, must for ever remain dead to the Kingdom of Heaven. Now this second, or last *Adam*, whom the Prophets for a long time had foretold, was given by Promise, therefore all his true Disciples are called *the Children of Promise*, because it's not by Nature but divine Power, that they obtain a new Life, which qualifies and makes them fit for Heaven or Paradise.

For to *Abraham* this is the Word of Promise, *at this time will I come, and Sarah shall have a Son* ; and not only this, but when *Rebecca* also had conceived by one,



even by our Father *Isacc*, it was said unto her, *the Elder shall serve the Younger*. But by the Scripture Account, we cannot find that *ESAU* himself served *JACOB*, but rather that *JACOB* served *ESAU*, because he called him Lord: But if we look upon them as two different distinct Nations, and consider how that God gave unto the Seed of *JACOB* the Law and the Testimony, then it will appear, *JACOB* was so much greater than *ESAU*, that he might very well be called his Lord. And again, if we consider, how that as concerning the Flesh, Christ came of the Seed of *JACOB*, then not only *ESAU*'s Posterity, but Nations far greater than *Edom*, even unto this very Day serve him, that is our Lord Jesus Christ, whom *JACOB* did represent. And then the Apostle addeth these Words, *for the Children being not yet born, neither having done any Good or Evil, that the purpose of God according to Election might stand, not of works, but of him that calleth*. Now if Men would but consider, how that when our first Parents were fallen, neither they, nor any of us their Posterity, by our own Strength and Power, could do any Works by which we might recover the lost State. No Man needs to make any Scruple about his Election, and think, that one Mans Works will be accepted before another, because by this Text all Works are rejected; for if the Lord God had left Man to himself in his fallen State, both our first Parents, and all of us their Posterity, at the End of this Life, must for ever have remained in outer Darknes. Yet I would not have any Man to think we undervalue good Works, or encourage Men to live in Sin, but only to make it known, that without the Son of God for a Saviour, no Man by Works could be saved: that is, no Man by Works could have purified and made himself fit for Heaven or Paradise. And since Man is but a dependent Creature, if he had not eaten of the Tree of Knowledge of Good and Evil, yet without receiving Supplies of Virtue or Power from God, he could not have been preserved in the State of Happiness he was created in, but would have fallen, because none but an independent Being can support himself,

much



much less when fallen, by his own Strength and Power, recover his lost State: And since Man when fallen could not help himself, nor do any thing to merit the Love of God, it was out of meer Mercy and Compassion that God appointed his only begotten Son to be our Saviour, and without this Saviour no Man by Works could be saved. And because no Man by his own Strength and Power can purify and make himself fit for Heaven or Paradise, *the purpose of God, which according to Election must stand*, is this, that all who come to Heaven and eternal Happiness, must come through or by our Lord and Saviour Jesus Christ, the Son of God; for it's by his divine Power, that the Soul of Man, which is by Nature dead to the Kingdom of Heaven, must be restored to Life, even that Life our Father *Adam* lost. And when by the new spiritual Birth, a Man's Soul is new born, (or a new Life born in it) then, and not till then, such a Soul is fit to inhabit Heaven or Paradise.

So from hence it's plain, that *Salvation is not of Works, but of him that calleth*, saying, *come unto me all ye that are weary, and heavy laden, and I will give you rest*. And on purpose that all may come unto him, every one are called; for even those who live in such remote Parts of the World, who never heard of the Name of Christ, or of a Saviour, yet they by his Grace and holy Spirit are called; therefore *St. John* saith, *Our Lord Jesus Christ was the true Light that lighteth every Man that cometh into the World*; and *St. Paul* saith, *the Grace of God which brings Salvation, hath appeared unto all Men*. But since the Grace of God, which brings Salvation, hath not as yet appeared unto all Men in an outward external Manner, it must be understood in a spiritual Sense, and then both these Texts will be plain and easy to be understood, for *the Light* with which the Son of God *enlightneth every one that cometh into the World*, is the Grace which he gives unto all Men, for a *Talent to profit withall*. Therefore, since the *Indians in America* do acknowledge that there is a God, who created this World, and every Thing that is therein, and likewise that he ought to be

worshiped and obey'd: We may be sure, that since these People have neither Books, nor any other Writing to make these things known unto them, it must be this inward and spiritual Grace with which the Son of God enlightneth them, that they are made to know there is a God, whom they ought to worship and obey.

And whether a Man be a Christian, a Jew, a Mahometan, or a Heathen, if he do but worship God in Spirit and in Truth, he will be accepted; and if he do but walk humbly before the great and wise Creator, who is the true and only God whom we Christians adore, such a Man by walking humbly before God, will become a Vessel of Mercy, and by the Grace of God, and his holy Spirit, he will be purified and made fit for the Kingdom of Glory. But if any should object, that this Doctrine is contrary to the eighteenth Article of the Church, that saith, ' They are to be had accursed, that presume to say, that every Man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his Life according to that Law, and the Light of Nature.' My Answer to all such is, that I do not say any Man may be saved by the Law or Sect which he professeth, nor yet by being diligent to frame his Life according to that Law, or the Light of Nature.

For altho' I say, that a Man, by walking humbly before the Lord, becomes a Vessel of Mercy; it's by the Grace of God, and his holy Spirit, ( and not Humility ) that the Soul of such a Man is purified, and made fit for the Kingdom of Glory. And whosoever he be that saith any Man, either a Christian, a Jew, a Mahometan, or a Heathen may be saved by any other Means, without the Grace of God, and his holy Spirit, he is a Deceiver, that ought to be accursed. And tho' some carnal minded Men say, that Inspiration is ceased; yet this is sure, yea most certain, that without the holy Spirit no Soul can be sanctified. And when it cometh to pass, that the Soul of a Jew, a Mahometan, or a Heathen, is by the Grace of God, and his holy Spirit, purified and made fit for the Kingdom of Glory, such a one will be saved by  
Christ;

Christ; for it's the Grace which he gives unto both Men and Women for a Talent to profit withall, that is the Root of Virtue, which stirreth up the Minds of Men to seek after God and his Kingdom, to which it doth belong; and when either a Jew, a Mahometan, or a Heathen, humbles himself before the Lord, and forsakes the Evil of his Way, and cries unto God for Mercy; 'tis not Nature but Grace that brings forth those good Thoughts and Desires in him. And when any one of these Men is by Repentance so humbled, as to have no Hope nor Trust in his own Strength and Power, but fully depends on the Love and Mercy of God, he will no longer resist the holy Spirit when he strives with him, and when the holy Spirit hath free access into the Soul of such a Man, he then by his divine Power causeth the spiritual Seed of Grace to grow and increase, untill it unite with the Soul, and when Grace unites with any Soul, that Soul is new born, or a new Life born in it, and as that new Life doth grow and increase, it leavens or changeth the Soul into its own holy Nature of Light; and when such a Man dies to this World, because of this new Life, he can see the glorious Light of the Kingdom of Heaven, and with all his other Senses enjoy the Pleasures that are there.

But since neither a Jew, a Mahometan nor a Heathen believes, that our Lord Jesus Christ is the Saviour of Mankind, they do not offer up their Prayers in his Name, therefore, tho' there be a Possibility of such being saved, yet they cannot arrive at such a high degree in Grace in this Life, nor of Glory in the Kingdom of Heaven, as a Christian may; so that all of us ought to pray for their Conversion, that they may come into the Pail of the Christian Church. But if a Man should die to this World, (tho' call'd a Christian) without having a new heavenly Life born in his Soul, he cannot see the glorious Light of the Kingdom of God, nor with any of his other Senses enjoy the Pleasures that are there. For as a Man that is dead to this World, can neither see, feel, taste, hear nor smell, any thing that is therein; neither can any  
Man,



Man, that is dead to the Kingdom of Heaven, if he was amongst the Saints and Angels in that glorious Kingdom, either see, feel, taste, hear or smell any thing that is there. And for this cause our dear Redeemer saith, *except a Man be born again he cannot see the Kingdom of God.* But there are some Men, who instead of believing the Mercies of God to be over all his Works, will not allow any Man to be saved out of the Christian Church. Now because I would not willingly offend these Men, much less give them occasion to say, that I extend the Mercies of God too far, in saying Men may be saved by our Lord Jesus Christ, who do not believe in his Name, I offer unto them the following Consideration. Suppose, my dear Friends, that any one of you was Sick, and could find no help, but sees Death approaching, if some unknown Physician should send such a Man a Medicine, that doth restore him to a perfect State of Health, when he came to know his Name, would he not be as thankful unto him, as if he had known him before: If you say, that you would be thankful to such a Physician, and likewise praise him more for his Goodness than if you had known him before: My Answer is, I believe it will be so with all those Jews, Mahometans and Heathens who are saved; for when they come to know, that it was the Grace of our Lord Jesus Christ which he gave unto them for a Talent to profit withall, which at first caused them to seek after God and his Kingdom, and that it was his holy Spirit which sanctified them, and likewise that all the Happiness they then enjoy, is owing unto him. Can any Christian think that those Men will not praise the Son of God, as much as any that are now called by his Name. And altho' it's by the Grace of God, and his holy Spirit, and not by Works, that the Soul of Man must be sanctified; yet I would not have any one to think, that the Soul of either a Christian, a Jew, a Mahometan, or a Heathen, will be sanctified whilst he indulgeth himself in any known Sin, because a Man by indulging himself in Sin choaks the Grace of God, and resists his holy Spirit. Therefore our dear Redeemer saith, *Let him that will be*  
*my*

*my Disciple take up his Cross and follow me*; that is, let him deny himself of the inordinate Desires of the Flesh, and then he will not bury his Talent of Grace in earthly Thoughts and Cares, nor quench the holy Spirit. For tho' no Man, by his own willing and doing, can purify and cleanse his Soul from the Filth of Sin; yet by following the Desires of the World, the Flesh, and the Devil, he may so pollute his Soul, and spoil his Nature, as to be no way fit for the Kingdom of Heaven; so that the Scripture saith, *the fear of the Lord is the beginning of Wisdom*: For whensoever a Man begins to fear God, that he takes up his Cross and denies himself of whatsoever he thinks will offend God, or pollute his own Soul, tho' he, by his own Strength and Power, cannot mortify the Flesh, nor get Dominion over his Sins, yet because the holy Spirit hath free access into such a Soul, by his divine Power Grace doth grow and increase, by which he is brought into the deepest Humility and Repentance, and also enabled to fight manfully under Christ's Banner, against the World, the Flesh, and the Devil, untill, by Degrees, he conquer and overcome. And as for those Words which St. Paul quoteth from the Prophet *Malachi*, saying, *JACOB have I loved, and ESAU have I hated*; they were not spoken untill a thousand Years after the Birth of those two Children; therefore since those Words were first spoken by *Malachi*, who was not born untill a thousand Years after JACOB and ESAU, it may satisfy any reasonable Man, that neither the Prophet *Malachi*, nor St. Paul, spoke these Words of JACOB and ESAU, as Children, but as two different People or distinct Nations.

Now it's well known from the whole Tenure of Scripture, that the Jews, who are the natural Seed of JACOB, were often murmuring; so that when *Malachi* complained of *Israel's* unkindness; of their irreligiousness and profaneness, the Prophets Words are, 'I have loved you, saith the Lord: Yet ye say, wherein hast thou loved us, was not ESAU JACOB's Brother, saith the Lord: Yet I loved JACOB, and I hated ESAU, and laid his Mountains and Heritage waste, for the Dragons of the Wilderness.'

‘ Wildernefs.’ Now obferve, after what Manner it was that the Lord hated *ESAU*, and it may fatisfy any rea-  
 sonable Man, that thefe Words were not fpoken of *ESAU*  
 as a Child, but as a wicked Nation, who had fill’d up  
 the Meafure of their Iniquities, and for that Caufe his  
 Mountains and his Heritage was laid wafte for the Dragons  
 of the Wildernefs. Whereas *JACOB* or *Israel*, who were  
 then great and grievous Sinners, continued to be a Nation  
 four hundred Years after that Time; but when they had  
 fill’d up the Meafure of their Iniquities, by crucifying our  
 Lord *Jefus Chrift*, then their Heritage ( even *Jerufalem* )  
 was laid wafte, and the Temple thrown down, and the  
 Remnant which were left after that great Deftitution,  
 have for feventeen hundred Years been without a City or  
 Nation, and now at this very Day Mahometans poffefs  
 their Country, and are the Lords thereof. Now the next  
 Words of *St. Paul* are thefe, ‘ What fhall we fay then,  
 ‘ is there unrighteoufnefs with God? God forbid, for he  
 ‘ faith unto *Mofes*, I will have Mercy on whom I will  
 ‘ have Mercy, and I will have Compaffion on whom I  
 ‘ will have Compaffion.’

*Dear Chriftian Reader*, Since all the Works of the  
 Lord are according to Equity and Truth, whofoever he  
 be that teacheth any Doctrin, that makes his Works or  
 Judgments to be unrighteous, there needs no other Argu-  
 ment to prove it falfe and erroneous; for fince the Mer-  
 cies of the Lord are over all his Works, whofoever  
 teacheth, that when the Grace of God, and his holy Spi-  
 rit, draws a Man, he cannot yield Obedience thereto, his  
 Doctrin is falfe, and ought to be abhor’d; and likewise  
 thofe, who fay, a Man is forced to yield Obedience to  
 the Law of Sin, that he may be juftly condemn’d; they  
 are blind Guides that deceive the People. Now if any be  
 defirous to know who thofe are on whom the Lord will  
 have Mercy and Compaffion, I Answer, they are fuch as  
 humble themfelves before him; and for a full Proof, to  
 fatisfy the Reader, that Men and Women, by humbling  
 themfelves before the Lord, become Veffels of Mercy  
 and Compaffion, and then by the Grace of God, and his  
 holy



holy Spirit, are purified and made fit for the Kingdom of  
 Glory: We must observe, that our Lord himself saith,  
*blessed are the poor in Spirit, for theirs is the Kingdom of  
 Heaven.* Now I see no other Reason, why the poor in  
 Spirit, should be accounted Heirs of the Kingdom of  
 Heaven, but because they are so very Humble, that they  
 neither choak the Grace of God, nor resist his holy Spirit,  
 so that the Lord may work in them both to will and to  
 do according to his good Pleasure; and since it's by the  
 Grace of God, and his holy Spirit, that the Soul of Man  
 must be sanctified, it is plain, yea undeniable, that it's  
*neither of him that willeth, nor him that runneth, but of  
 God that sheweth Mercy,* in giving his Grace and holy  
 Spirit to purify and make a Man fit for the Kingdom of  
 Glory; for without the Grace of God, ( that is, ingraft-  
 ed in the Soul ) and his holy Spirit, no Man by his own  
 willing, and doing, could purify and make himself fit for  
 the Kingdom of Heaven; so that altho' a Man by hum-  
 bling himself before the Lord, become a Vessel of Mercy,  
 yet all self Righteousness is excluded, because it's neither  
 Humility, nor Works, that do purify and cleanse the Soul  
 from the Filth of Sin; therefore it's not by Works, but  
 by Grace we must be saved. But as for those, who at  
 the End of their Days, will be cast out into outer Dark-  
 ness, their Destruction will be of themselves, because  
 they buried their Talents of Grace in earthly Things, and  
 would not yield Obedience to the holy Spirit, when he  
 strove with them, but remain'd in a State of Nature,  
 even dead to the Kingdom of Heaven. Now the next  
 Verse the Apostle quoteth, is from *Exodus*; where the  
 Scripture saith unto *Pharaob*, *even for this same Purpose  
 have I raised thee up, that I might shew my Power in thee,  
 and that my Name might be declared througout all the  
 Earth.* Now for a full and true Understanding of this  
 Text, we must observe, that after the Death of *Joseph*,  
 the *Egyptians* greatly oppressed the Children of *Israel*, for  
 they made a Law to put their Sons to Death as soon as  
 they were born, so that *Moses* was cast out into the River;  
 but Providence provided so well for him, that *Pharaob's*  
 C Daughter

Daughter took *Moses* up, and put him to his own Mother to Nurse. And *Josephus*, that judicious Historian saith, that she adopted *Moses* to be her Son, and presented him to her Father to be his Successor; and when the *Æthiopians* invaded *Egypt*, and had beaten the Army which was sent against them, the *Egyptians* were so greatly distressed, that they chose *Moses* to be their General, by whose wife Conduct the *Æthiopians* were conquered, and *Egypt* delivered from their Enemies. Now *Moses* was learned in all the Wisdom of the *Egyptians*, by which he was qualified for the Government of that Kingdom; but so it came to pass, that tho' he accepted of being chief General of their Army, he did not accept of the Crown, but left *Egypt* and went into *Midian*. And when the King of *Egypt* was dead, in whose Reign *Moses* was born, because neither *Pharaoh*, nor his Daughter had a Son, the *Egyptians* were obliged to chuse themselves a new King; and altho' they made Choice of one that was of a proud and haughty Spirit, yet there is no doubt but the Hand of the Lord did guide them in choosing of that King; yet we may be sure, it was in Judgment and not in Mercy; for if they had chosen a King that had humbled himself before the Lord, such a one would, for his Time, have turned away the Judgments of the Lord from the *Egyptians*. For even *Abab*, King of *Israel*, who did sell himself to work Wickedness, by which he provoked the Lord to Anger, that he pronounced Judgment against the House of *Abab*, saying, ' I will bring Evil upon thee, and will take away thy Posterity; and will cut off from *Abab* him that pisseth against the Wall, and him that is shut up and left in *Israel*; and will have thine House like the House of *Jereboham*, the Son of *Nabat*; and like the House of *Baasha*, the Son of *Aijab*, for the Provocation where-with thou hast provoked me to Anger, and made *Israel* to Sin. Yet when he humbled himself before the Lord, the Word of the Lord came to *Elijah* the *Tisbithite*, saying, ' Seest thou how *Abab* humbled himself before me; because he humbled himself before me, I will not bring the Evil in his Days, but in his Son's Days will I bring the

' the Evil upon his House.' So, from hence, we may safely conclude, that if the Lord had raised a Man up to the Throne of *Egypt*, who had been humble and lowly minded, he would not have been a fit Instrument in his Hand, to have made his mighty Power known, and to have his Name declared throughout the Earth. But because the *Egyptians* by their cruelty, in oppressing the *Israelites*, had fill'd up the Measure of their Iniquities; their Sins cried for Judgment, therefore God came down to deliver them out of the Hand of the *Egyptians*, and because he would deliver them by Judgment, the Lord, for that very purpose, raised a Man up to the Throne, that would be a fit Instrument in his Hand, to make his mighty Power known, and that his Name might be declared throughout all the Earth.

Therefore, when the Scripture saith, *the Lord will have Mercy on whom he will have Mercy, and whom he will be hardeneth*: We may be sure it's those who are Humble, on whom he will have Mercy; and only them who are Proud and High-minded, that he hardeneth. Therefore every one that desireth to be saved, must humble himself before the Lord, and become as poor in Spirit as a sucking Child; and as such a Child when it is hungry, has no hope nor trust to obtain any food by it's own Strength and Power, but only cries unto it's Mother, and will not cease untill she feed and refresh it with the Milk of her Breast; so likewise a true Christian must have no hope nor trust in his own Strength and Power, to obtain spiritual Food, to refresh his hungry Soul, and to renew his Strength, but fully depend on the Love and Mercy of God, and pray earnestly Day by Day for daily Bread, (even spiritual as well as temporal) to enable him to persevere in the Ways of Virtue, and a holy Life, untill the End of his Days; *for he that continueth unto the End shall be saved*. And since it's plain from Scripture, that the Lord our God will have Mercy on those who humble themselves before him; and that it's only them, who are of a proud and haughty Spirit, that he hardeneth; therefore none but those, who like *Pharaoh* are proud and self



will'd, need to be troubled at this Text. But St. Paul makes this Objection, thou wilt say then unto me, *why doib he yet find Fault, for who bath resisted his Will?* I Answer, as Men by humbling themselves before God become Vessels of Mercy, and by his Grace and holy Spirit are purified and made fit for the Kingdom of Glory; so likewise those who are of a proud and haughty Spirit, by turning their Will and Desire away from God, become hardened in their evil and wicked Ways. For whensoever a Man turns his Will and Desire away from God, because he then ceaseth to receive Supplies of spiritual Power from him, corrupt Nature becomes more strong and powerful than it was before; so that Men do not become hardened in Sin by any thing they receive from the Lord, but for want of receiving such Supplies of spiritual Power, as a dependent Creature stands in need of. For since all Men are dependent Creatures, when a Soul ceaseth to receive any spiritual Power from the Lord, then the Heart of such a Man becomes hardened, because no dependent Creature can preserve himself in a State of Happiness, much less, when fallen, recover the divine Quality or heavenly Life our Father Adam lost.

Now when by Pride and Obstinacy, Men, like *Pharaoh*, become hardened in Sin, if the Lord is pleased to make use of such People to execute his Judgments, they do not resist the Anger of God, but readily become the Executioners of his Wrath, so, by Degrees, become Vessels of Wrath fitted for Destruction. But least any should be so bold and impudent, as to find fault with the ways of the Lord, the Apostle saith, *Nay, but O Man, who art thou that repliest against God, shall the thing formed say to him that formed it, Why hast thou made me thus?* By which Words, he is still pleading for Humility, that by the Grace of God, and his holy Spirit, we may be prepared and made fit for the Kingdom of Glory: And likewise, to let us know, that every Man, who is a Vessel of Wrath, fitted for Destruction, hath no cause to complain and say, *Why hast thou made me thus?* Because the Lord God at first made Man upright, and when he was fallen,

fallen, even then God so loved and pittied Man, that he provided him a Saviour, that was both able and willing to heal our Father *Adam*, and all his Posterity, of those Infirmities which the Fall had brought upon us, and when heal'd and made whole, to preserve and keep us safe and secure for ever more.

But if a Man in the War betwixt Nature and Grace, should neither yield Obedience to those Thoughts and Desires which the ingrafted Word of Grace brings forth in his Mind, nor to the Motions of the holy Spirit when he strives with him, but becomes so obstinate as to walk in the Desire of his Eyes, to fulfill the Lusts of the Flesh, untill he is hardened in Sin, the fault is not in the Lord our God, but in himself: For since the Lord said, *my Spirit shall not always strive with Man*; if any one should continue to indulge himself in Sin and Wickedness so long, as to choak the good Thoughts and Desires which Grace brought forth in his Mind, and to quench the holy Spirit; it may then be said of him, as it was of *Pharaoh*, that the Lord hath hardened his Heart by withdrawing his holy Spirit ( he so long resisted ) from him; *for hath not the Potter power over the Clay of the same Lump, to make one Vessel to honour, and another to dishonour*. Now, what Man soever he be, that will not humble himself before the Lord, that the Grace of God, and his holy Spirit, may purify and make him fit for the Kingdom of Glory; but contrary thereunto follow the Desires of the Flesh, the World, and the Devil, untill he become a Vessel of Wrath, fitted for Destruction; he himself, and not the Lord, is the cause thereof.

For as a wise Physician, when he gives a Medicine to a Man that is Sick, and knows that if it be obstructed it will do him no Good, but if it be not hindred in its Operation, will effectually cure him; gives his Patient Directions how to behave himself, what to do, and what to leave undone; yet if the Patient will not obey the Doctor's Order, but follow his own Will and Way, by which he hinders the Medicine from Working, so that instead of growing better he becomes worse; the fault is  
not.

not in the Medicine, nor the Doctor, but himself. Yet if a Man, who is in such a dangerous Distemper, that he cannot help himself, apply to a Physician, that gives him a Cordial, with Directions how to behave himself, should by taking that Medicine, and following his Directions, be restored to a perfect State of Health, it's not himself, but the Physician that hath cured him: And according to this Doctrine St. Paul saith, *know ye not, that to whom ye yeild your selves Servants to obey, his Servants ye are to whom ye obey, whether of Sin unto Death, or of Obedience unto Righteousness.* And this we see by daily Experience, that one Man who hath several Children, how one of them by yielding Obedience to the Law of Righteousness, is by the Grace of God, and his holy Spirit, made a Vessel of Honour, whilst another of them by yielding Obedience to the Law of Sin, is made a Vessel of Dishonour: So that it's no strange thing, but very common, to see of one and the same Lump a Vessel to Honour, and another to Dishonour.

Now as the Apostle saith, *What if God, willing to shew his Wrath, and to make his Power known, endured with much long Suffering, the Vessels of Wrath, fitted to Destruction.* Surely none will find fault, and say, *the Ways of the Lord are not right, because of that;* for this Text may satisfy any reasonable Man, that when the Lord gives Sinners space for Repentance, and they do not Repent, yet the Lord endures with much long Suffering to be Gracious, if they will but yield Obedience to the holy Spirit, who draws, and strives to turn them from the evil of their Way, and bring them to Repentance, that they may humble themselves before the Lord, and become Vessels of Mercy; and then, by his Grace and holy Spirit, he will prepare and make them fit for his Kingdom of Glory.

Now when the Lord our God is pleased to shew Mercy unto such Men, in giving them Space for Repentance, and they do not Repent, but instead of forsaking the evil of their Way, continue to indulge themselves in Sin and Wickedness, untill their Hearts be hardened like

*Pharaoh;*



*Pharaoh*: Is it not very right, that when the Lord is mindful to shew his Wrath, and to make his Power known, that he make use of those Vessels of Wrath, to execute his Judgments upon themselves, and such like, who have filled up the Measure of their Iniquities, as the *Egyptians* had done. And in the next Verse *St. Paul* saith, ' And that he might make known the Riches of his Glory on the Vessels of Mercy, which he had afore prepared unto Glory; even us whom he hath called, not of the Jews only, but also of the Gentiles.'

Now by these Words it is sure, yea most certain, that as those Men, who by a long continuance in Sin, have hardened their Hearts, are Instruments in the Hand of the Lord, to make his mighty Power known, in executing his Judgments on such as have fill'd up the Measure of their Iniquities; so likewise when Sinners, who have persecuted the Church of Christ, forsake the evil of their Way, and become Vessels of Mercy, they are Instruments in the Hand of the Lord, to make known the Riches of his Glory; to encourage wicked Men to forsake their Ways, and to turn unto the Lord, that they may be delivered from the Bondage of Sin, and be brought into the glorious Liberty of the Sons of God. And when it cometh to pass, that those Men, who for a long time have been wallowing in the Filth of Sin, and by the Grace of God brought to Repentance, are through Sanctification of the holy Spirit, and the Blood of sprinkling are so purified, as to become Vessels of Honour, even prepared unto Glory: Then that Text of Scripture may be very fitly applied unto them, where the Lord by the Prophet *Hosea* said, *I will call them my People, which were not my People, and her Beloved, which was not beloved.*

Now from hence it plainly appears, that when those deep sayings of *St. Paul*, which are hard to be understood, are rightly explain'd, there is nothing in them to fright, or in the least discourage a Sinner, that purposeth to forsake the evil of his Way, and humble himself before the Lord, for then he becomes a Vessel of Mercy, and by  
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the Grace of God, and his holy Spirit, is made a Vessel of Honour, even prepared unto Glory. Therefore it's only those Men who are so proud and high minded, that they will not be reclaim'd, but continue either to Indulge themselves in Sin, or take so much Pleasure in worldly Things, as to become luke warm in Religion, by which their Hearts grow so hard and obdurate, that they become Vessels of Dishonour, fitted to Destruction. So that all who desire to be Vessels of Honour, ought to consider, that they are fallen Creatures, even by Nature in a lost State; and likewise to know, that by their own Strength and Power they cannot heal themselves of their spiritual Infirmities; therefore whether they be rich or poor, high or low, they must not be proud and high minded, but humble themselves before the great and wise Physician, who will in no wise cast off those that come unto him, for he is both able and willing to heal them of all their spiritual Infirmities; and when heal'd and made whole, if they continue humble and faithful, preserve and keep them safe and secure from falling any more.

And since Man is but a dependent Creature, when his Soul is healed of all it's Infirmities, even purified and made fit for the Kingdom of Glory, he cannot by his own Strength and Power preserve himself in that sanctified State; therefore, he must then as well as before wait on the Lord in all religious Ordinances, to renew his Strength that he may be able to persevere in the Ways of virtue and a Godly Conversation until the End of his Days, *for he that continueth to the End, shall be saved.* And since all Christians agree in this, that none but an independent Being can support himself in a State of Happiness; and likewise, that all Men are dependent Creatures, Humility must be a safe Way to walk in both for Saints and Sinners; for as a Sinner by humbling himself before the Lord becomes a Vessel of Mercy, a Saint by walking humbly with the Lord continues to be a Vessel of Mercy: And as a Sinner when he becomes a Vessel of Mercy, by the Grace of God, and his holy Spirit, is purified and made fit for the Kingdom of Glory; so likewise a Saint by the Grace of God  
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and his Holy Spirit is preserved in a sanctified State, and enabled to pass through the Vanities of this World unto the Kingdom of Glory.

And because my Desire is that Sinners may become Saints ; I would have all such to forsake the Evil of their Way, and enter in at the strait Gate and go on in the narrow Way that leads to Life ; and though no Man by his own Strength and Power can do that, yet, by the Grace of God and his Holy Spirit it may be done : For if a Man by indulging himself in Sin, or taking so much thought and care about Worldly Things hath buried his Talent of Grace so deep in the Earth that he has but little Reproof in his own Mind for what he doth amiss, when the Grace of God which often times in secret stirreth up the Mind of Man to seek after God and his Kingdom, to which it doth belong, is by preaching of the Word or any other Means, so freed from the Cares of the World and the desires of the Flesh that he begins to consider his latter End and meditate about his Spiritual Affairs, because the ingrafted Word is then freed from those oppressive Thoughts and Cares, it brings forth such strong Desires as causeth him to pray earnestly unto God, and not only for Mercy and Forgiveness of his Sins, but likewise for his holy Spirit, by whose divine Power Grace doth grow and increase ; and as Grace grows and increaseth it illuminates his Mind by which he discovers his Sins and the Filthiness thereof more fully than he had hitherto done, and so by the Grace of God such a Man is brought to Repentance : For when a Man's Conscience is so awakened that every little Fault and Failing woundeth it ; and every Thing he doth amiss either by word or deed fills his Heart so full of Sorrow and Grief that he hath no Peace of Mind in any kind of Sin, he is then forced to keep a Watch over himself and walks not after Flesh but after Spirit, so that he willingly takes up his Cross and enters in at the strait Gate. And tho' such a Man when he forsakes the Evil of his Way and prays earnestly unto God for Mercy, should find no Comfort, but Sorrow and Trouble to increase, because his Sins appear more and more grievous unto him ; yet such

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a Man



a Man hath no cause to despair; because, when fory  
Man is in Trouble and Sorrow for his Sins, he is then in  
the right Way to Heaven and true Happiness; for a Sin-  
ner must be humbled, that he may become so poor in Spi-  
rit as to know he cannot help himself, but must have  
Saviour to heal him of all his Spiritual Infirmities, and  
when he's d, and made whole, preserve and keep him safe  
in that sanctified State.

So from herce I may safely conclude, that when a Sin-  
ner repents, and forsakes the Evil of his Way, it's Grace  
and not Nature which then bears Rule and Dominion in  
him; and when he's become right humble and faithful, there  
is no doubt but in due Time he will find Comfort; for as  
by humbling himself before the Lord he becomes an Ob-  
ject of Mercy, so by waiting faithfully on the Lord in  
Supplication and Prayer he will obtain such Supplies of  
spiritual Power as will refresh his Soul, and from Time to  
Time renew his Strength and enable him to persevere in  
the narrow Way that leads to Life, unto the end of his  
Days that he enter into Glory, and of that glorious King-  
dom there will be no End; neither shall it pass away un-  
to another People, for our Lord Jesus Christ the Son of  
God, who as to human Nature is a perfect Man, and like-  
wise the King of Men, he with his Saints will for ever  
reign in that Kingdom of Glory. *Hallelujah.*

**THE END**



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